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R. E. Speer

Lectures on missions. v. 1



It is an honor to be charged with any work associated with the name of Alexander Duff. Memorable ones exist among us in America of a visit from the great missionary in 1854 when under his leadership a missionary conference was held in New York City ^{from} which ^{renaissance} ^{to this day} ~~left~~ ^{with us} a deep and abiding influence. The printed report of that conference bears Dr. Duff's great public address incomplete, with a note that the reporter was so carried away that no record was made of the rushing torrent of eloquence with which he closed. But above a sense of wonder at his gift of convincing and persuasive speech, Alexander Duff left ^{upon those who have been in America} ~~with us~~ as he left upon the world the impress of his supreme devotion to a supreme cause. I shall be gratified if in some small measure through these lectures any ^{one} ~~of us~~ may be led to recognize as supreme the cause which Duff served, and to give ^{his life} ~~over~~ ^{himself} ~~to it~~ with a like devotion. It is with such a purpose that I ^{asked the bearer of these letters to read} ~~ask you~~ to consider the problem of modern missions under the general theme of Christianity and the Nations, looking first at the missionary duty and motives, secondly at the missionary aims and methods, thirdly at

The three great sets of problems involved in the relation of mission to the new national churches which they found, to politics and to the new Christian religion and lastly, at the relation of the missionary movement to the attainment of our hope of a United Church and a united humanity. Tonight we are to consider the missionary duty of Protestants.

The Missionary Duty and Motives.

The last command of Christ is not the deep and final ground of the Church's missionary duty. That duty is authoritatively stated in the words of the great commission, and it is of infinite consequence to have had it so stated by our Lord himself. But if those particular words had never been spoken by Him or if having been spoken they had not been preserved, the missionary duty of the Church would not be in the least affected. The Supreme argument for foreign missions "says an earnest missionary advocate," is the word of Jesus Christ himself. This is correct but for those words. The Supreme argument for foreign missions is not any word of Christ's. It is Christ himself and what He reveals and signifies. No words of Christ created any new duties. They revealed eternal duties. The grounds of which lay back of all words in the nature of things and in the facts of life.

It seems clear that the last command of Christ played no part at all in the first foreign missions of the Church. There is no reference to it in Paul's Epistles. No appeal was made to it in the letters over the admission of Gentiles to the Church. Medieval nat-

I have did not find their ground in I. I is without
 appeal as arbitrary ^{for many men} to day because ^{even if they} ~~men~~ ^{accept} the
 work as Christi ^{they} work, do not feel the damnation of
 Christ as ^{real} the grounds of missionary duty. Those grounds
 are in the very being and thought of God, in the
 character of Christianity, ^{in the nature of humanity,}
 its unity and its need, ^{and in the very aim and}
 purpose of the Christian Church, and]

The word of Christ as an argument for foreign mis-
 sion has just so much validity as it draws from
 the depth of our discernment and the power of our re-
 ception of the conviction which are the true
 grounds of missionary duty. "If any of you enter the
 yoke ministry in this or other lands," said Adoniram
 Judson in an appeal to young men at home, "let
 not your object be so much to 'do your duty' or even
 to 'save souls' though these should have a place in your
 motives, or to 'please the Lord Jesus' let this be your
 ruling motive in all that you do... I have
 asked me not long ago, whether faith or love influenced
 me most in going to the heathen. I thought of it a
 while and at length concluded that there was in me
 but little of either. But in thinking of what did in-
 fluence me, I remembered a time, out in the woods

back of Andover January, when I was almost
 disheartened. Everything looked dark. No one had
 gone out from this country. The way was not open.
 The field was far distant and in an unhealthy
 climate. I knew not what to do. All at once the
 last command seemed to come to my heart directly
 from heaven. I could doubt no longer but determined
 on the spot to obey it at all hazards, for the sake
 of pleasing the "last Jesus Christ." But what pleased
 Christ was not the disciple's conformity to an enactment,
 a statute of evangelization, but the deep realization of
 the grandeur of missionary duty which enabled him
 to see what the last command meant and to lay
 his life in line with the purpose of God in the incarna-
 tion.

It is in the very purpose and character of God that
 the deepest ground of the missionary enterprise is to
 be found. We cannot think of God except in terms
 which necessitate the missionary idea. He is one
 who cannot therefore be such different tribal or racial
 gods as are avowed in the ethnic religions of the East
 and assumed in the ethnic politics of the West. What-
 ever God exists for Scotland exists for all the world
 and none other exists. And that cannot be two of God

in Scotland which is not true of him also in India.
 Men are not free to hold contradictory conceptions of the
 same God. If there be any ^{truth} at all for me, He must be
 every other man's God, too. And God is true. To say
 that He is one is merely to say that He is. To say
 that He is two is to begin to describe Him, and to de-
 scribe Him as He alone can be. And if He is true He
 cannot have taught men falsehood. He is how
 struggled with their ignorance in His education ^{making} of ~~them~~
 but it can not have been His will or His will ^{or any feeling} that
 now that some men should have false ideas of Him;
 a true God must will to be truly known by all men.
 And God is holy and pure. Nothing unholly or un-
 pure can be of Him. Anything unholly or un-
 pure must be alien to Him, if in religion the man alien
 bears the more misrepresentation of Him, the more
 revealing to His nature. If anywhere in the world
 religion covers what is unclean or unworthy, then
 the character of God is being assailed. And God is just
 and good. No robe and no war can how slipped
 through the fatherly affection of a loving God. Any
 inequality, or unpaired or ^{is} difference in an offered
 God would lead us seeking for the real one whom
 we should know we had not yet found.

the war idols in China, gods in Arabia, Juchien in
 Africa and Man Minsay with all his deities in India
 would be no God anywhere. If God is no man's
 father he is no woman's true mother father. We
 cannot think of God, I say it repeatedly, without
 thinking of Him as a missionary God. Unless we
 are prepared to accept a God whose character carries
 with it the missionary obligation and idea we
 must do without any real God at all.

It is by Christ however, that the character of God is
 revealed to us. One of his most ~~strong~~^{bold} and pene-
 trating words in his declaration, "The day will come
 when they shall say you thinking that they do service
 unto God. But these things will they do unto you
 because they have not known the Father or me."
 The best people of his day, he declared, were ignorant of
 the true character of God. Only those truly knew it who
 discovered or recognized it in Him. "He that hath
 seen the Father seen the Father no man ever saw
 the Father but by me. No man knoweth the Son
 save the Father and no man knoweth the Father,
 save the Son and he to whomsoever the Son
 will to reveal Him." These are not arbitrary
 statements. They are simple statements of fact. The

world's knowledge of the character of God has depended and depends now on its knowledge of God in Christ. A good and worthy God, i.e. a God ~~at all~~, is known only where men have been in contact with the message of historic Christianity.

This simple fact involves a sufficient missionary responsibility. Men are only known as good and loving fathers as their God, i.e. they are known as ~~at all~~, only as they are brought into the knowledge of Christ who is the only revelation of God. For those who have this knowledge to withhold it from the whole world is to do two things. It is to condemn the world to godlessness and it is to raise the suspicion that those who think they have the knowledge of God are in reality ignorant of what Christ was and what He came to do. "It is the sincere and deep conviction of my soul," said Philip Brooks, "when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me a thoroughly unreal thing insignificant thing, devoid of power for the single life and incapable of being convincingly proved to be true." And I recall a remark of

Principal Reason to the effect that the measure of our sense of missionary duty was simply the measure of our personal revelation of Christ of His in God to us, as in all to our mind and soul, we may realize that He also can be true to every man and that He must be offered there to every other man. The Unitarian view has never produced a mission save under an inherited momentum or the communicated stimulus of evangelization and it has been incapable of sustaining such missions as it has produced. But when men really believe in God in Christ and know Christ as God they must if they are loyal to their selves or to Him than Him with all mankind.

For, child of one race and one time, though He was, and that race the most centrifugal of all races, Christ thought and wrought in universality. He looked forward over all ages and outward over all nations. The bread which He would give was the flesh which He would give for the life of the world. He ~~was~~ ^{was} the light of the whole world. If He should be light of the world how so much but Himself His disciples were to go into all the world and make disciples of all nations.

They were not of a Jewish race alone, I was not of
 a race but God chose that the Father had sent
 Him to be the Saviour. He did not regard Him as
 one of many Saviours and His revelation as one of
 many revelations. He was the only Saviour of men
 and His was the only revelation of the Father God.

"I have long ago ceased to regard the history of the Hebrew
 race as unique" writes a ^{well known} ~~notable~~ Christian leader of
 our day. "It was ever for me in my early days
 that our studies were directed towards it, and we
 saw how the Hebrew people found God in every event
 in their history but we believe that Assyria and Babylon
 turned out from God have seen in their written
 records dealings with them." How striking the history
 of the Hebrew race is unique a fact is not a matter
 of theory. It is a simple question of fact. If it were
 not unique, then when is its like? What other
 history produced a vocabulary for a revelation? What
 other history yielded God to humanity? What other ended
 in a Saviour? As a simple matter of fact Christ
 which sprang out of this race & this history is un-
 like all other religions in its kind, as set forth
 20. As such it never contemplated anything else than
 heavenly dominion. If it should ever be

Racial cast & separativeness from its darker whips
and utterly abandon its essential character.

Not only is the missionary duty inherent in the
nature of Christianity and in the Christian conception of God, i.e.,
in the real character of God but it is imbedded in
the very purpose of the Christian Church. There was no
missionary organization in the early Church. No
effort was made to promote a missionary propaganda,
but the religion spread at once and everywhere. The
plan of universal extension was in the Church "as
they take it as an assumed fact" says Stowack.
That the mere existence and persistent activity of the
individual Christian communities did more than anything
else to bring about the extension of the Christian religion"
(p. 58)

Bishop Montgomery in his book "Foreign
Missions" recalls Archbishop Bunsen's definition of
four eras of missions, "first when the whole Church
acted as one, not when missions were due to
great saints, thirdly to the action of governments, last
ly to the age of missionary societies." The Church at the
outset was a missionary society. The new Churches
were drawn together spontaneously by the uniting
power of a common life, and they felt an spontane-

As an old writer of the Church of England has said:

"And the way in which the gospel would seem to be intended to be alike preserved and perpetuated on earth is not by its being jealously guarded by a chosen Order and cautiously communicated to a precious Few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading, merely, to be rooted up. It was designed to be not as a Perpetual Fire in the Temple, to be tended with jealous assiduity and to be fed only with special oil; but rather as a shining and burning Light, to be set up on every hill, which should blaze the broader and the brighter in the breeze, and go on so spreading over the surrounding territory as that nothing of this world should ever be able to extinguish or to conceal it. m

Lastly, the outward presence of a crowned mission.
 The triumphant presentation of that mission and
 the mass faith of their new and sinking life were
 their apologetics. They did not sit down within the
 walls of a formalized and stiffened institution to
 compare reasons arguments for Christy. The new
 religion would have rotted out from herey and
 anaemia in two generations, if they had done so.
 The sound doctrine of the Church was safeguarded by
 the obstinate, hypenic reflex action of Linn's and
 work and conquest. And its truth and life convinced
 men became men says their conquering to come.
 The Church was established to spread Christy, and to
 concern it in the way in which living things
 can ever be concerned by living action. When
 in any age as in any land the Church has forgotten this
 she has paid for her disobedience. So long as there
 are any unreached men in the world or any un-
 reached life the business of the Church is her mission-
 ary duty. 29

And while so long as our present unhappy divisions
 continue among us, there may be disciples of Jesus
 among various bodies of Christ, nevertheless that is
 not of such worth which is less of all. ~~the~~ more
 its

business can never be to grow. It must be to
 give. Each Church must recognize the missionary
 duty as its duty as a Church, and its primary
 duty, if it would be true to the fundamental purpose of
 the Church in the world. The Church of Scotland was
 the first great Church in modern times to rediscover
 this principle. In 1796 two Synods of the Established Church
 overruled the Assembly regarding foreign missions.
 preparing a collection. The proposition was violently
 opposed. Even Moderation can be violent, ^{just} as we find
 the fiercest bigotry in Toleration. It was argued that
 "to spread abroad the knowledge of the Gospel amongst
 barbarous and heathen nations seems to be highly
 preferable, in so far as philosophy and learning
 must in the nature of things take the precedence, and
 that while they remain at home a high undivided
 extract measure of religious knowledge, to propagate it
 abroad would be improper and absurd." A Collection
 for missions, it was contended "comes no doubt
 to a subject for legal prosecution." Thanks to Chalmers
 and Ryrie the day came when the Church of Scotland
 came to the truth and became "the first Protestant Church
 on earth to send out a missionary." In 1831 Dr.
 Rice presented in the P. A. of the Presbyterian Church.

in the U.S.A. his former overture whose principle
 six years later was permanently embodied in
 the constitution of that Church. "The Presbyterian Church
 in the U.S. of N.A." declared Dr. Rice in his overture
 "in organizing their form of government and in
 repeated declarations made through her representa-
 tives in after times, have solemnly recognized the
 importance of the missionary work and their obligation
 as Chrs. to promote it by all the means in
 their power. But these various acknowledgments have
 not gone to the free extent of the obligations implied
 by the Head of the Church, nor have they produced re-
 sults at all commensurate thereto. Indeed in
 the judgment of this General Assembly the primary
 and principal object of the institution of the Church
 by Jesus Christ, was not so much the salvation
 of the individual Chrs., for 'he that believeth in the
 Lord Jesus Christ shall be saved' - but the communi-
 cating the blessings of the Gospel to the destitute with
 the efficiency of united efforts. The entire history
 of the Chrs. societies organized by the Apostles, affords
 abundant evidence that they so understood the de-
 sign of the Master. They received of Him a com-
 mand to 'preach the Gospel to every creature!'

and from the Churches professed by them, the word of God
 has been "sifted out" through all parts of the civilized
 world. How did the missionary spirit of the primitive
 Churches expire unless they had become secularized and
 corrupted by another spirit. And it is the decided
 belief of this General Assembly, that a true revival of Christi-
 anity in any denomination of Christians will proceed,
 if not necessarily, be marked by an increased sense
 of obligation to execute the commission which Christ
 gave the Apostles. We therefore in the most
 public and solemn ~~and~~ ^{manner} express their shame &
 sorrow that the Church represented by them has done
 comparatively so little to make known the saving
 health of the Gospel to all nations. * * * Be it therefore
 Resolved, that the Presbyterian Church in the U.S. is a
 missionary Society, the object of which is to aid in the
 extension of the Gospel; and that every member is a
 member pro vice of said Society, and bound in
 maintenance of his (her) character to do so in his
 power for the accomplishment of their object." This
 truth of the loyalty to the missionary purpose of the
 Church is shown by an article of the membership but the
 Church nonetheless is a missionary organization and the
 missionary duty is grounded in her charter & character.

2000 10

The fourth deep ground of missionary duty is the need of humanity. The world needs Christ today as much as it ever needed Him nineteen centuries ago. If Judaism and the Roman Empire needed what Christ brought, then, Hinduism and Asia need it now. If they do not need Him now, no man was ever needed then. If they can get along without Him just as well, the whole world can dispense with Him. If there is no missionary duty, the ground falls from under the necessity and therefore the reality of the incarnation. But the ~~world~~ ^{world} into which He came did need Him. It was dead without Him. It was He who gave it life, who revealed its deplorable condition and taught it purity and love and equality and faith and gave it hope and fellowship. The non-Christian world needs today what Christ and Christ alone can do for it.

It needs the physical wholeness, the fitting of life to its conditions which are a matter of fact rather than just in preparation as they get Christ. We do not need to go to any overcolored, distorted accounts of those who do as ^{the} good of Christ alone and only the end of ^{the} heathenism - ^{it is a good end and it describes} facts] as the Skeets describe as ^{little} ^{for} of saints - but in the United Provinces of India no supp.

blessings to be as above?

The word made the social message and redemption of Christy. I was taken in that it met and conquered the inequalities of this time, the chasm between citizen and foreigner, master and slave, man and woman. Thus are the chasm of the New Christ. Christ shall. It has no ideal of human brotherhood save as it has heard of it through Christy. That is of the New Christ. Christy and a centralism has given ^{richer} women a children, especially girl children, ~~their~~ ^{their} rights. There is human affection. Making good to man makes a man repentant to Christy. Taste than the statement of a recent writer regarding China that "children are spared and not born." But the power of the Arab women of Kherawan too truly suggests the Arabic point of view, "The threshold weeps forty days when a girl is born." And between man & man the word knows no deep basis of common humanity as if it knows it has no adequate sanction and resource for its realization. Its brotherhood is within the faith as within the gates, not an inclusion in humanity. It wants what as the word wants make it come through Christy. "In his best churches, when each person born has

neighbor's burden, Paul's spirit." says Haarnach, "already
 saw the dawning of a new humanity, and in the
 Epistle to the Ephesians he has voiced this feeling
 with a thrill of exaltation. For in the background
 of these churches, like some unsubstantial leucis, was
 the division between Jew & Gentile, Greek & Barbarian,
 great & small, rich & poor. For a new humanity had
 now appeared, and the Epistle views it as a united
 body, in which every member serves the rest and
 each was indispensable in his own place." (1/1884)
 The great ^{social} idea of Christ. is also only partially re-
 alized by us. But we do not have it ^{at} all unless
 we have it for humanity and it can be made to
 prevail anywhere only by being made to prevail
 everywhere.

The word made, however, the moral ideal and
 the moral power of Christ. The Chri. conception of truth,
 purity, love and holiness and service are original.
 Every ideal except the Chri. ideal is defective. There
 are other sets of ideals as opposed to ours. The original
 theistic ideals are the Mohamundan and the Jewish.
 The Mohamundan ideal expressly sanctions polygamy
 and the authority of its founder is cited in justifi-
 cation of falsehood. The Jewish ideal is wholly in-

cloud in and transcended by the Chrs. Buddhism and
 Jainism and Gynicism offer men atheistic
 ideals, i.e. ideals which abound the suspension of
 the absolute and which, like a ~~cloud~~, cover men
 above their souls in men who made them. Hinduism
 with its pantheism is incapable of the ^{moral} distinction
 which alone can produce ideals, and as a matter of
 fact ^{over} ~~and~~ its ^{worthy, moral} ~~own~~ ideals today exclusively to
 the influence of Chhity. But it is not ideals only, it
 is power for their realization that the world requires.
 That power can only be found in life, in the life of
 God communicated to men. What opens this, a pre-
 tended to open it, but Chhity? How can it be opened
 by religion which has no God or whose God has
 no character?

For this is the great need of the world. It needs
 the knowledge and the life of the good and perfectly God.
 Its own religions have given it neither of these
 and its own religions are disintegrating. Chhity
 has detached moral conscience of people from them
 but the influence of Chhity has penetrated them to
 the marrow. Let alone it would have ^{that is} ~~been~~ ^{the} ~~its~~
 this vicious elements and presence as in them a
 capable of redemption. But it is not to let

also. Other influences as at Exh upon the religious
 emphasis of the non-Chin. Com. and under those
 influences the ~~emphasis~~^{ideas} and institution of the non
 Chin. religions are doomed. Never did men face a
 more solemn responsibility than compare us now.

"The ancient beliefs and customs of the non-Chin. people"
 says Mr. Bryan ^{the Brit. Ambassador to America} in a recent letter, "are destined soon
 to pass away: and it becomes a matter of ser-
 ious importance to see that new and better moral
 and religious principles are given to them promptly
 to replace what is disappearing: and to endeavor to
 find methods for preventing the fault a vice of
 adventurers and others who are trying to exploit the
 uncivilized races from becoming a fatal hindrance
 to the spread of white." The Chin. nations are standing
 for to face such judgment here. [The Bishop of Lahore
 put this earnestly in a Rawden sermon at Cam-
 bridge University many years ago, "and it is too
 much to say," he inquired, "that our greatest nation-
 al glory or our deepest national shame are in the
 eye of history turn in the way in which we recog-
 nize our responsibilities and discharge our obliga-
 tions to that land (of India) was perhaps than
 in any other single aspect of our national life."

That our contact with India must, whether we see
 it or not, be fraught with issues of the most
 momentous importance to that land is patent to
 every one who is the least acquainted with the
 conditions of life there. Even putting all doctrinaire
 missionary effort out of the question, the mere con-
 tact of Western thought & customs and education is
 inevitably breaking up the older forms of Hindu
 thought. But it lies with us whether that contact shall
 be charged with infinite blessing leading them on
 to a higher, deeper, truer faith and a new national
 life, or whether, cutting them adrift from their old
 moorings, we leave them without Christ, strangers
 from the covenants of promise, having no hope and
 without God in the world. But if, indeed, this is the
 return that we make them, if after holding the
 land for an hour we strip and skinning it of its
 choicest ~~choicest~~ productions and pouring out a happy
 solution of difficulties at home, in our increasing
~~streams~~ ^{streams} our sons as civilians, soldiers, engineers,
 professional men, men of business, artists, in-
 chancers & the like, we express our inability or our
 unwillingness to satisfy its deeper need, to minister
 to its sore sickness, how thank you will this

stand in the eyes of a righteous God who loveth
righteousness, whose countenance are beheld the
thing that is just? "You have ^{one eye to} ~~the~~ ^{that} ~~you~~ ~~the~~ ~~eye~~
regard such paltering with manifest missionary
duty?!

And throughout the run China, crossed there are
multitudes who are conscious of their needs. They
may not regard ~~China~~ as the cause ^{to} of their need.
It is not surprising if they do not. In what way
has Christendom not misrepresented ~~China~~ to them?
But they know their need. "You speak as if our
country is already a dead thing", says one of the
characters in Uchimura's dialogue on "The Future
of Japan". "You" in the reply, "imperial nation is
already dead. With all its mass of stability, a
nation without a high ideal is a dead gift. Japan
under the Satsuma-Choshu Government is a dead
nation." "You speak very determinedly." "You" an-
swer Uchimura, "I have to. I cannot bear to see
my nation die." And there are many who do
not wish to see their nation die in Asia, who
turn to Christ. "All over India," says Dr. Luch-
ter Span to the missionaries, "there when he lay, with
India's need upon his heart & its poison in his blood,

"All over India no man is prepared to identify himself with any Christian denomination, to whom the popular forms of the ancient faith have become inadequate if not distasteful, and for whom the name of Jesus Christ and the distinction he has connected with that name for the redemption of individuals and the reconstruction of the social order are taking on new attractiveness and value." The fact that the world is awaking to its need, - whether it is drawn or repelled by Christ, as it understands it, matters not, - adds a pathos to its mute appeal to those who have in ^{for all men} ~~us~~ today, the hope of God in Christ.

For it is only that hope that can meet the world's need. Commerce and government, philanthropy and education deal with it superficially, and in the hands of shallow or evil men only accentuate it. A few in need of the cure cut down to the roots, which strike with life in the name and by the power of God, which march straight upon the law and reach their character, which cause men to grow. The law is flat upon the crime and not to load it or excuse it. I give but it ~~is~~ ^{unmistakably}. It is our duty to carry Christianity to the world because the world needs to be saved and Christ alone can

save it. The world needs to be saved from want and
 disease and injustice and inequality and impurity
 and lust and hopelessness and fear, because in-
 dividual men need to be saved from ^{sin} and death
 and only Christ can save them. ^{He is the} ~~Only~~ religious
 power which can reach down deep enough to have-
 form and which can trace his transformation in
 fixed ~~and~~ ^{and} ~~which~~ ^{which} ~~is~~ ^{is} the ~~religion~~ ^{religion} which can
 do this and ^{struggle} ~~struggle~~ ^{struggle} ~~until~~ ^{until} it has prevailed.
 The American Consul General at Hong Kong, ^{my. wilder,} understands
 this. "Commerce, exploitation of resources, diplomacy, poli-
 tical contact, secular education even, have had their
 way; they are broadwheeled of track but they do not
 do the work. The Opium War has reached against the
 Chinese for a century in South China, yet the oddest
 forms of superstition abound in almost every native
 home; tawdry dragons are carried about the streets to
 expel the plague; polygamy and slavery are ^{common} ~~seen~~
 and no way, only infer the dark secrets that must be
 knotted under a system whose heaven can be bought
 or whose hell can be averted by burning coloured
^{sawdust} ~~bleached~~ or vain republican. You say that our Ameri-
 can European phases of the coast ports are no less
 abhorrent. No they are absolutely. We ^{confess} ~~confess~~ the same

showing, but as part of the contact protest, the di-
 gram attached to it, the periodic war as it; the
 promise from the operation of Chn. missions and uplift
 describes of better days to come in the Far East. There
 is the all important difference: Popan no and Cy-
 noas as a dead incubator, with no hope from within.
 Popoasia unaided never improves. In a Chn. com-
 munity where you find no and degradation there is
 no peace, there is recurring protest; someone is for-
 ever carrying forward the standard and leading the
 line to come up: if an generation does not believe to
 imitate better men and women to follow us for the
 improvement."

And Christianity does this by striking down to the
 individual and saving him. It would begin by the
 power of God in Christ working in and upon him. The
 missionary duty is this duty. "I had Education" says
 Uchimura, "an essentially personal & individualistic"
 and he uses the term education in its broad sense.
 There is more to education than this. ^{Society} ~~It is~~ is essentially
 more than the sum total of individuals but it begins
 with individuals and the sum of the good is
 primarily the good of the individuals and the salvation
 of the good the salvation of it. Now, the good of the

vation of its souls. The ~~concrete~~ need and the free supply
 of that need in Christy is the basis of the missionary duty
 and the perception of the need, the knowledge that Christ
 can supply it and the spirit of sympathy and fairness
 which any true knowledge of Christ will give are the
 parent cause of the missionary motive.

We have been often told in recent years that the
 atmosphere in which the ^{modern} missionary movement was con-
 ceived has passed away and that the movement can
 not live in the new day that has come. New theological
 ideas and new principles of human progress have
 cut the foundation from beneath the missionary duty.
 What are the new theological ideas which have done this?
 They regard ^{the new teachers} themselves ^{tell us} into the idea of God as the living
 God and Father of all men and women who love all equally and
 is equally teaching all and leading them to Him-
 self. But when did this idea become new? How has
 it? It was this very conception which led the founders
 of foreign missions to go out to the nations which had
 no real notion of God. His aim to make clear to them
 their duty when they had been ignorantly feeling. If
 modern theology boasts for better God than the
 founders of missions knew and shows ^{itself} ~~that~~ ~~it~~ ~~is~~ ~~itself~~
 zealous to show ^{its} better God with all the world

its
 we will be found to regard ^{its} ~~their~~ ^{the} better God as a de-
 lusion. How good a man God really is will be
 shown by the man's response to make him known to
 all the world. If the newer theological mysticism do not
 best mean to do this they will have no power in their
 and no long continuing life. The man who really be-
 lieves in a god (at least) contains the passionate effort
 to give them to all men and all men to them. And
 what are the new principles of human progress which have
 dissolved the missionary motive? The force of evolution,
 as we know, of which all people are being swept
 toward this new goal. But evolution is no force. It
 is simply the common-place method of action of which
 nature has always been wrought everywhere. You get
 out of cause only what is in there and there is in
 the world's need, its moral and spiritual debilitation,
 no power of any perceptible. We believe that the nations
 and the souls of men are now spread & forward
 toward a unity and only if being faces speak
 of trying them toward such an end as set to each
 upon their ^{the new day} ^{discernment} ^{there and} ^{the missionary} ^{motive} are not only ^{in it}
 survive into the new day, it will be more powerful
 than there ever in the past.

As a matter of fact the missionary motive,

not change. The enterprise rests now on the same foundation as which it has always rested, on which it rested at the beginning. Our Lord came to give men life abundantly, to save them from their sins, to show them the Father, to be the Saviour of the world. The disciples went out to give to others what had meant life to them, to proclaim a kingdom which was the true principle of life, to deliver men from darkness to light and from the power of Satan unto God, to give them freedom from their sins, to see them good news, to bring them to God. ^{to bring to them} And, the love and strength and forgiveness of God ~~to them~~ in Christ. A great love and sense of human brotherhood, of the oneness of humanity with God and the oneness of its hope and purpose in God filled the hearts of the disciples with a confidence which was and is the essence of the missionary spirit.

These have been the motives which have led the missionaries out in all ages. [A Scripture God wrote that his reason for going to Africa was "just about that, that would suggest themselves to any one. The Gospel is ^{here} ~~the~~ certain the reach of all, and means of the temporal ^{benefits} ~~benefits~~ at least are enjoyed by all. The heathen have riches. This I think make it the duty, especially of every young minister, to inquire, not, why should I go? but why should I not go?

Mr. Southard chose Africa under a sense of the obligation
resting upon others to atone to Spain for the wrongs of
slavery. "It is the Gospel," he said, "which has begun to
make converts, and it is the Gospel which ever certainly
ought to work. The Gospel ever yet makes Africa one of
the most beautiful territories of the Kingdom of God. "What a
privilege to be called to ~~labor~~ ^{labor} in this great undertaking."
I have chosen two missionaries not among the best known,
who justly represent the material which have already
sustained the missionary enterprise, although these two
need to be supplemented by a third whose words add
the deeper element, of loving devotion. "I see," said Rhymer
"many knights going to the Holy Land beyond the sea,
but in the end all are destroyed before they can attain
that which they think to have. Where it seems to me,
that the conquest of the Holy Land ought not to be attempted
except in the way in which you and they of yore
acquired it, namely, by love and prayer, and the
pouring out of tears and blood."

The idea ^{the writer} that the African missionary ^{a future} work has been
the desire to save the souls of the heathen ^{has} rests
upon a very partial & inaccurate knowledge of mission-
ary literature. That idea has entered deeply into many
thoughts and it represents a great and solemn truth

alienating them from God and blinding them to light that
 we have to deal with is not doctrinal but facts. Sal-
 vation is salvation from a destiny only because it is
 salvation from the fact of sin, ^{by} the least stain
 from the foundation of the world God saved men before
 Christ came so now He is dealing with men in
 the nation which ^{still} is B.C. But this absolute is from
 His missionary duty. For first we know the nation
 and we see that no salvation such as the Lamb made
 flesh has wrought, and surely we do see the such
~~richness~~ ^{richness} of saints and of the Lord as of Christ on the earth. We
 think with awe of the future and that ~~is~~ ^{are} in the back-
 ground of our missionary meditation but our duty
 is the duty of carrying a present dilemma and
 revealing to men a present Father, God and a
 present Son of God.

This and not the eschatological consideration has
 been the real missionary motive in all ages. Even
 when the eschatological consideration was given bold
 and conspicuous utterance it was a mode of speech
 to express what was felt and to feel and what was
 expressed or expressed with different emphases. It was
 a way of thinking human men, but it was the real,
~~human~~ ^{and} ~~desires~~ ^{and} ~~and living part in their~~ ^{and}

Pope or a law able to meet that need, that had been
 embodied in the grant & making of missions. Indeed if
 we go back to the appeals of the great leaders of mission-
 ary enterprise at the beginning of the modern movement
 we can find their emphasis often less upon the utility
 individualistic, and distinctly religious character of the
 enterprise and more social and political than our own.
 "Can we see men or an America," asks Carey in his
 famous "Enquiry into the obligation of Christ to us here
 for the Conversion of the Heathen," "hear that a great part
 of our fellow creatures, whose souls are as immortal as
 ours, and who are as capable as ourselves of advancing
 the Gospel and contributing by their preachings, writings or
 practices to the glory of our Redeemer's name and the good
 of His Church, are enveloped in ignorance & barbarism?
 Can we hear that they are without the Gospel, without
 parents, without laws, and without arts & sciences; and
 not exert ourselves to introduce among them the civili-
 zation of men, and of cities? Could not the spread of the
 Gospel among them be the most effectual means of their
 civilization? Could not that make them useful members
 of Society?" This was the characteristic note of the ar-
 gument advanced at the beginning of the modern missionary
 enterprise. [The American two of the greatest of the early modern
]

was French Evarts and Walter Harris, both of them pub-
 lic men who gave up law and politics to serve the cause
 of mission. In an address to the American Public issued
 in 1812 Evarts said: "It is now generally seen and felt
 by those who have any claim to be considered as proper
 judges, that Liberty is the only remedy for the disorders and
 miseries of this world, as well as the only foundation of
 hope for the world to come. To others, great evils have central
 the violent passions of men; and without the true religion
 are attempts to ^{mellow} ~~ameliorate~~ the condition of mankind ^{ever} ~~ever~~
 prove as illusory as a feverish dream. The genuine ^{patriot} ~~philanthropist~~,
 therefore, and the genuine ^{philanthropist} ~~philanthropist~~, must labor, to
 far as they value the prosperity of their country and the
 happiness of the human race, to diffuse the knowledge
 and the influence of Liberty, at home and abroad, thus
 will they labor most effectually to put a final period
 to oppression and slavery, to perfidy and war, and to
 all the kind of evils which falsehood, Envy and
 cruelty have so profusely scattered through the world."]
 I find in the early missionary writings a predominant
 appeal to the moral mind of the world. It made a
 spiritual revolution. It made the establishment of
 Christian institutions. The charge of a narrow liberal
 liberal appeal made did hold against the mission-

any movement. An adequate knowledge of missionary literature comes by it open rather, I think, to the
 error of over-moralizing and over-socializing the
 missionary duty. Neither in mission nor in life has
 an limit ^{as simple souls} enough under the shadow of the eternal.

The fundamental missionary duty then is the application
 to the need of the world, of God in Christ, etc. of hope
 and salvation and the fundamental element of the mission-
 ary motive is compassion for the world, and loyalty
 to Christ and the spirit of a fair and equal law which
 share its good with all. The missionary movement
 will be carried on by those who feel the burden of this
 duty and respond to these motives. There are, however, other
 considerations, some of ^{which} ~~which~~ have been already sug-
 gested which enter such strong impregnation and ap-
 peal.

In the first place the outward movement of civilization
 requires the missionary enterprise, for these purposes,
 to advance it, to support it, to correct it. The mission-
 ary enterprise has advanced this movement steadily from
 the beginning. and even now when the movement is
 so far advanced that it is prone to ignore missions
 it is receiving certain advantages from them. Two
 quotations from recent Consular reports will suffice

an illustration. "The medical fraud of Mexico" ^{report} ~~letter~~
 the American View found at Mexico - "is probably doing
 more toward revealing the Chinese to foreign association
 than any other agency. In ~~China~~ ~~where~~ ~~no~~ ~~foreigner~~
 has hitherto been permitted to live, an American medi-
 cal missionary has recently opened a dispensary.
 During a recent outbreak typhoid fever, the
 medical authorities with the missionary invariably
 put me on a friendly footing. Such contact
 with their work forces the conclusion that the mis-
 sionaries are practical forerunners of commercial
 enterprise. They seldom fail to win the respect and ad-
 miration of those who do not accept their doctrines
 and thus unconsciously pave the ~~way~~ ^{way} for further
 foreign enterprise." (Daily Standard & Local Reporter,
 March 16, 09 p. 13) "There are about fifty American
 missionaries living within their territory" writes the
 American Consul General at Boma, "whose civilizing
 work & influence among a large portion of the 15000000
 natives comprising the population are undoubtably
 tending in large measure to demand for light weight
 cheap clothing and for numerous household articles.
 These agents of civilization are forerunners
 and an instrument in introducing products."

Their own country & one of the first steps to be taken
 at the present time aiming at the introduction of
 American goods into this country by the mail order
 system is to get in touch with the "missionaries."
 See Am. Trade Rep. Apr. 5, 1897 (p. 3). But mission-
 ary advancing civilization is a far more vital and
 significant way than simply by opening markets
 for foreign goods and desiring the people to foreign
 intercourse. It is planting the principle of civilization,
 teaching people what lies at the base of civilization
 and is permanently increasing their capacity for men-
 tals and ^{elevating} ~~advancing~~ the class of deeds of which they
 are capable. "The benefits of the missionary work in her
 (Ghana) land Hugh Kilmanor, a magistrate, "as numerous
 inter-tribal fights formerly so common, being entirely at
 an end, and trading & communication, as like such
 matters, now being carried on without fear." "It is
 they" says Dr. H. H. Johnston of "Baptist Central Africa."
 "Who in many cases have put taught the natives —
 carpentry, tanning, masonry, tailoring, cobbling, lu-
 grencing, book-keeping, printing European cooking,
 to say nothing of reading, writing, arithmetic and
 much more of general knowledge. Almost invariably
 it has been to missionaries that the natives of in-

their Africa have used their first acquaintance with
 a printing press the printing-press, the movable type,
 flat iron, the saw mill and the brick mould." And in
 hands of a man advanced and unprejudiced criticism
 of things are like China the missionary has introduced
^{movable} ~~movable~~ type, the microscope, Western education, scientific
 text books and practically all that is known of medicine
 & surgery. He was Chinese only guide in his first
 steps. God has wrought on the coast by many forces but
 now has conferred in plenty and power with the power of
 mission. "The missionary, the philanthropist, the zealot &
 former and other of the same sort" says Lord Cromer,
 patronizingly, "would have a fair field. Their intentions
 are excellent, although at times their judgment may be
 defective. They are, if under some control, probably do
 much good on a small scale. They may, however, being
 carried away by the enthusiasm which gives no
 heed to worldly prudence, effect reforms more important
 than those of the administrators and politicians, who are
 fellows cautiously in their hoch, and perhaps reap the
 benefit of their labors." Dismissed the missionary
 agency is one of the ^{total} ~~total~~ forces at work on the con-
 tinent. ^{total} Annual expenditure is less than the cost
 of three battleships and not as much as the annual trade

the Italian
 tenous of Italy's navy. It made as it is it
 has made a deeper impact in the mass of civilization
 than any other agency and all its mistakes from the
 beginning put together has not been one thousandth
 part as costly as the single mistake of Indian fate
 in the Sudan and what followed it, ^{to whomsoever} ~~whomsoever~~ that
 mistake way has been due.

The missionary movement has not only advanced
 civilization, it has been and is required to support it.
 Civilization rests upon ~~ideas~~, great moral ideas. It
 is not a mere commercial affair. It stands rather at
 the great commercial affair it is of it even not
 for the moral ideas which underlie it. It is only
 possible as the people who come by it are animated
 in some real measure by the principles on which it
 rests. Morgan etc. ^{saw} ~~has seen~~ a great light in this
^{before his death} ~~years~~ ago he repudiated the idea of the
 importance of civilization to national life. It was men
 reputation from which intelligent men emancipated
 themselves. But ⁱⁿ last ¹⁹⁰⁸ ~~December~~, he had a gathering of
 Cheyenne people in Council that in the ^{early} ~~early~~ years of
 Japan's expansion the Seneca statesmen were opposed
 to religious toleration, especially because of distrust
 of liberty. "But", said he, "I fought vehemently for freedom."

of belief and propagation and finally triumphed. My reasoning was this: civilization depends upon morality and the highest morality upon religion. Therefore, religion must be tolerated and encouraged. It is for the same reason that I welcome the YMCA, believing that it is a principal ally in the great task I have undertaken in attempting to put the feet of boys upon the path-way of true civilization." President Doyt also saw this light when he went out as Governor General to the Philippines. "The machinery exists," said he when he at last grasped the facts, "how great responsibilities with reference to the expansion of civilization in distant lands as I came to realize ^{much} more fully than ever before in my contact with their work while in the Far East. We can study the movement of modern civilization from an impartial standpoint and not realize that liberty and the spread of liberty are the only basis for hope of modern civilization as the growth of progress and self-government." Liberty is the only religion which can do this service for civilization. It is the only religion which can live with civilization, for the reason that what is good in civilization ^{it} has produced or purposed and that what is bad in it liberty alone can correct and subdue.

And this is much and in Western civilization which
 which they must wage war. The conflict is fiercer
 than ever now at home and the need of duty, as the
 carrier of our civilization abroad is more
 acute. Because the hand we expect is tainted, - our
 best, ~~tainted~~, ~~body~~ tainted and as worst. So can-
 not that taint, to ^{accuse} ~~accuse~~ civilization of its brother
 whenever it misrepresents our highest to the outer
 world, to express to ^{not} ~~those~~ the ideal of our's with
 which duty is seeking to permeate human life, to
 teach purity and love when so many are teaching
 lust and hate, to lead the whole movement of the West
 true to its missionary duty, - for this ministry brings
 thousands as indispensable to civilization. [As
 Mr. Roosevelt has plainly put it, "In past history
 it has been true that as enterprises, whether of
 growth or of private individuals, whether of nations
 or of men of action, have needed the awakening &
 controlling power of that high and self-sacrificing
 morality which accompanied the Old Religion, and
 nowadays it is needed more than ever because of
 the marvelous ways in which both the good and
 bad in civilized nations are being carried to the
 utmost parts of the earth." The good and the bad!

"I can honestly state," said Joseph Thompson of his visit to Hyacoland, "that for the first time in ~~an~~ my wide African travels, I have found a spot where the advent of the white man may be described as an unmitigated blessing to the natives." The missionary duty would extend that spot to cover the whole continent, would require the outward movement of civilization to require the missionary enterprise, but the outward movement of civilization would be ^{itself} a missionary enterprise. The foreign mission of the church alone is capable of unperfected that ideal upon it.

That only does the outward movement of civilization require the missionary enterprise. The church also requires it. "We are plainly taught by God" says an old writer on "Obedience to the Holy Spirit," "that it was for the very purpose that the church was established. God placed it where it is, in the center of its own particular orbit - just as He did the sun and the moon and the stars - to give light unto all. For this very end & no other, were each particular church and the church universal - which is the sum of all particular churches - ordained and established in the place of each and in the sphere of each humanity, that they might each be according to their ability, irradiate its darkness

with the light of the glorious gospel of the blessed God." (1 Jm. 1, p. 54). No institution can deliberately repudiate its fundamental purpose, its main reason for being and not suffer for it. No Chh. church can outwardly deny if she does it. No has suffered. Her energies have shrivelled, her vision has died, her grasp on her ~~study~~ ^{nearby} problems has relaxed, her sense of God has thinned until it has vanished and she has lost her power wherever and so far as she has forgotten or traded her mission to the world. No wonders why her work is so inefficient and her projects so unavailing and her activities so fruitless. The ^{reason} ~~reason~~ is she has betrayed her director and ignored his counsel. The lost God of Christ lives here where the heart of a new and sufficient power is to be found. In the ^{execution} ~~execution~~ of her mission to the whole world and only to, Christ promises with all His power to be in the church. Our schemes and our preachings are ^{it is} ~~unfalsified~~, because He is absent from them and there is ^{only} no way to bring them back into them. Exhortation and exaltation are not avoid. Proper it is to be false because ^{it is} ~~it is~~ if offered on the old basis of dictation of the divine purpose and disallowing to the divine ~~will~~ ^{will}.

disloyalty to the divine character. There is an ^{only} way
 to bring Christ and His divine power into the Church
 and that is to bring the Church into her right posi-
 tion and purpose toward the world, as the ground
 for the life of God into all the life of all men. And
 any suspicion of the Church of her true missionary char-
 acter involves less hurt to the Church than that to the
 world through the Church. "Let us be true," ^{as an American says of the world has to be true} the solemn
 message across the ages of the Church of the fourth cen-
 tury. Imagine what would have been if the Nicene Coun-
 cil, when for the last time the garment of Christ was
 seen unrent and all Christendom sat together,
 had done its duty, and instead of disputing upon
 dogmas and deciding on doctrines, had become a great
 missionary assembly, and felt upon matters and
 imperial ^{circlet} ~~circlet~~ the Pentecostal flame. Suppose, only
 suppose, that the great council, whose supreme ability
 no student of history can doubt, had done its full
 missionary duty, and the northern & southern tra-
 dition had been converted before, instead of after
 the conquest of the Roman Empire. Suppose Arabia had
 known a missionary Christ before Mohammed, and
 that Saxons on the Elbe, and Franks beyond the Rhine, and
 Goths below the Danube had heard the Gospel in

Salat Cribians, "New Mission" p. 111

the fourth century instead of the sixth, seventh and eighth. Is it not possible ^{that} a thousand years of wasted history, which have ^{cost} more than three quarters of the Chris. Church under the cloud of ^{her} error, could have been saved if the Church of the fourth century had been a missionary church, looking ^{with} out, instead of within?"

The missionary duty bids us not repeat that mistake to day. Many ^{other} voices are summoning us to ^{produce} ^{fact} it. We are bidden to give heed to our doctrine. The doctrine is to be care of it as carefully in Christ to the world. It is to be fact enough if we do learn about it to direct it. We are bidden to look at how we do what we have seen, or what we have seen things if we find to be also, and are equally in the law and law of God and of equal title in the Gospel than other things of whom Christ spoke, and (in our faith, to be eye of the witness, most parts of the earth.) Rather the Holy Spirit of the Church for her life and work at how it is in her chosen discernment and which ascertain of her whole mission.

And just such an important need throughout the world as the Church of the fourth century failed to see.

its day compare the Church in ours. There is the christian,
 abiding and always subject mood of every human life
 for Christ. If an Unit. man sees Christ every man
 needs Him. If we find His help sufficient and His
 salvation indispensable, other men's hearts, we need to
 remember as part like our own. If we could not dispense
 without Christ, if we bring truthfully.

"I could not do without the
 than services of the last."

other men cannot do without Him. The old missionary
 appeal which leads us back men because they are
 so fast passing beyond our reach is an ever true
 appeal. Their are passing away to whom Christ should
 have been given before they passed at from us,
 given because they needed Him while they were here,
 given because they had ^{have} ~~had~~ passed at with Him.

✓ The idea of the evangelization of the world in this
 generation is a legitimate ideal. It is more than
 that. It is a necessary ideal. The Gospel can never
 be given to the whole world in any other way. Dead
 men cannot evangelize the world. Even if you could
 evangelize dead men that would leave the living
 world still to be evangelized. "Every creature" means
 to us "our generation". To preach the Gospel to men

need to evangelize them. Now in our day of darkness,
and now the war of Christ and what that war embodies,
the will of God and the need of the world, call us to carry
forward to completion the missionary task.

But the present situation has also its special
importance. The whole world is astir now and plastic.
Great tides are moving which need to be grasped and
ordered in the name of God. There are rising and
new destinies are determining. It is a critical day of
opportunities and trials. Fifteen years ago the anti-Christians
broke in Asia preached the doctrine of its stagnation &
sterility. Mr. Johnson applied to China the lines

"Along from an mountain and sunset

Alone to an achievement and decline"

And Mr. Johnson declared that Law's mysticism fiat of
arrest seemed to have fallen upon the peoples world
making them inaccessible to new principles from
without and stamping as foreign mission whether of
politics or religion as false and vain.

We look out upon a situation today completely
defying these hopeless predictions. As we in Asia a
great industrial awakening. In these fifteen years the
output of Japan has grown from 91000000 yen to
432000000 and her imports from 71000000 to 4494

The sacred names descended to the Modern Caliph and Sultan, being done by Muslim hands, in the interest of few institutions.

600000. The Chemin de fer has grown from 200
 miles to 3746 miles. 1622 more under construction.
 New industries are ~~springing~~^{springing} up everywhere and the
 world has something to look forward to in the production
 of cheap labor from raw material produced on the spot
 of cheap labor and manufactured on machinery made by
 cheap labor, of the very same old kind which now ex-
 sists on export trade. Against that individual de-
 velopment are protectionist tariffs like that in a future
 significant. As to in China also a great intellectual
 awakening. 6000000 ^{people} children as in the public
 schools of Japan. In China the vastest nation on earth
 has cut away its old and antiquated system and
 is groping toward the new light, and a new system
 is beginning the education of the multitudes to send to
 to the school. When a new post office system and 2000
 offices and handling in 1906, 113000000 children is
 beginning to develop the thought of the people. And what
 is new and strange? The Newborn world has been talking of
 freedom of thought and actually thinking freely. Now
 Asia has begun to think and talk and its language is
 the language of men of free minds. The fruits of li-
 berality and excess is of the sun in the sky of the deep
 hidden running beneath. As to also in Asia a great

political awakening, not only in the sense of a demand
 for constitutional and representative government, though
 that is wonderful enough, but also in the sense of a great
 development of the spirit of nationalism, the Eastern nations
 feeling at least the deep influence of those ideals which
 for two generations have increasingly dominated the
 political movements of the West. We too in Asia
 do a great moral awakening. The political awakening
 is at bottom ethical. ~~It is only a sign of~~ ^{the} ~~awakening~~
 awakening to ourselves & the sense of human equality.
^{they} ~~The~~ ^{they} ~~begin~~ ^{they} ~~with~~ ^{they} ~~a~~ ^{they} ~~new~~ ^{they} ~~kind~~ ^{they} ~~of~~ ^{they} ~~lofty~~ ^{they} ~~aspiration~~ ^{they} ~~, then~~ ^{they} ~~become~~ ^{they}
 either ^{subject} ~~object~~ and material a ~~snare~~ and ~~alloy~~, but how
 stand forth as ^{their} ~~beings~~ ^{their} ~~put~~ ^{their} ~~again~~ ^{their} ~~to~~ ^{their} ~~be~~ ^{their} ~~treated~~ ^{their} ~~not~~ ^{their} ~~to~~
~~treat~~ ^{their} ~~others~~ ^{their} ~~as~~ ^{their} ~~men~~ ^{their} ~~the~~ ^{their} ~~idea~~ ^{their} ~~of~~ ^{their} ~~equality~~ ^{their} ~~and~~ ^{their} ~~brotherhood~~
 on which ^{asia} ~~the~~ ^{asia} ~~now~~ ^{asia} ~~stands~~ ^{asia} ~~is~~ ^{asia} ~~a~~ ^{asia} ~~defining~~ ^{asia} ~~ethical~~ ^{asia} ~~principle~~
 of life. For it is a purely religious principle which
 East & West alike owe to the influence of Christy. The East
 is beginning to realize that her awakening is an
 awakening to moral truth, and that there is ^{only} ~~one~~
 quarter where she can find what she ^{requires} ~~needs~~. "It is a
 question" said Great Okuma not ^{long} ~~long~~ ^{ago} ~~ago~~, ^{to young men in Japan} ~~whether~~
 we have not lost moral fiber as the result of the
 many new influences to which we have been subjected.
 Development has been intellectual & not moral.

The efforts which China is making to apply to the countries
 a high standard of conduct are welcomed by all right-
 thinking people. As you read the Bible you may think it
 is antiquated, out of date. The words it contains may no
 longer appear, but the noble life which it holds up to admi-
 ration is something that will never be out of date, how-
 ever much the world may progress. This and much
 this life and you can apply to the nation just what
 it needs at the present juncture." And we see in
 Asia also a great religious awakening. We see it in
 the growth of synagogues, being especially China ^{churches} ~~synagogues~~
 among the nations of these lands but even more in
 the wide spread growing and discontent, the deepening
awakening at idol worship, the increasing apology for
idolatry, the abandonment of popular forms of religion
 in the interests of what is esoteric or in the interests of
 order forms ^{now ~~substituted~~} ^{constrained} in China. terminology
 in the American ^{of nations} lands, for the sects & fanatics. [The devout
Buddhists of Yokohama recently invited the famous priest
Mohar Soyen, who represents Japanese Buddhism at
Chicago
 the parliament of religion to come to listen among them
 in hope of checking the spread of idolatry. Mohar came
 and instead of condemning idolatry, praised it "the
China. religion" said he to Mr. Swabashi, "is a religion."

which has never seen a Cross without a Chest, a
dead man without a living Parson

that has a power over the lives of men that is long to
 be in an Buddhism.]

And these conditions of transition and opportunity
 which we see in Asia we see also in Africa and
 South America. The social, industrial and political
 changes which are passing over Africa, the Southward
 movement of Islam, the need of a unifying power, the
 call for life from dying people, and in South America
 nations without a moral sense because without a God,
 with a church which has separated ethics from religion
 and lost its power to redeem life and which calls
 us loudly for the unifying challenge of foreign missions
 as Hinduism in Islam, with a civilization devel-
 oping fast on a basis of ^{but} ~~no~~ foundation
 in popular education or in religious principle —
 the condition of Africa & S. A. present upon the Christian
 Church with an appeal as urgent as Asia's.

Men need the gospel and they need it now. And the
 nations need the gospel and they need it now. And
 the need of men and nations ever wait delays. These
 conditions lay a great burden upon us. This great
~~condition~~ ^{condition} ~~is~~ ^{an} ~~and~~ ^{and} ~~is~~ ^{is} ~~or~~ ^{or} ~~disorder~~ ^{disorder} ~~if~~ ^{if} ~~it~~ ^{it} ~~is~~ ^{is}
 not ^{moralized} ~~moralized~~ and it can be ~~moralized~~ ^{moralized} ~~only~~ ^{only} ~~by~~ ^{by}
~~us~~. The pressing question is, shall we have a

Renaissance without a reformation, an awakening of
 the whole American people and its intellectual
 life without any awakening of its soul and with its
 awakened soul asleep. "History" says Prof. Kendrick,
 "knows nothing of Revivals of moral living apart
 from some new religious impulse. The movement has
 always ~~come~~ ^{come} through leaders who have had communion
 with the Master. How can Communion be real enough
 to give us the leaders of today with ^{will} and ~~power~~ ^{will}
 to be obedient to our vision? III

There are those, however, who feel as that are ought
 not to interfere with the religious ideas and institutions
 of the non-Christian people. Don't say that they are not trying
 trying to win to Christ. I am only speaking what I
 have seen in and out. No one who really knows
 what Christ is and of this because he knows that
 it is of the blood that God has made all men. No
 one who ~~knows~~ ^{knows} history will say this because he ~~knows~~ ^{knows}
 that it was from such as these that Christ made men
 out of the darkness. No one who knows the non-Chris-
^{ness}
 tian world will say this because he knows that there is in
 them as good material for the gospel to work upon as
 there is in the West as has ever been in the world
 before.

Law of that they stand in no need of help. "I have found that they (the A. African natives) are highly moral save a corrupt and ^{sign} who sign himself "Captain Late of African Field Forces" in the Reg. Gen. of July 11, 05. I have invariably found them, in their native state, being sure that we who call ourselves civilized would do well to pattern after ^{it} in a great way; that in giving them the

Our missionaries have penetrated into the heart of Africa, into the wild and hitherto unknown parts occupied by these natives, and we have taught them the use of modern inventions. The natural result is that the natives look upon our inventions as great, and upon ourselves as a great people and worthy to be emulated. They follow us in agriculture, in the style of architecture, mode of dress, use of firearms, the utilization of our vehicles for transport, and in all ways our improvements are copied, and therefore they are very ready, when our missionaries come, to say: "You are great because you have been able to accomplish so much; therefore we accept your religion."

It is a great pity that in giving them the benefit of our knowledge we undermine their moral character in the process. Were we all good, and were our teachers all good, capable only of acts becoming their religion, all would be well; but, unfortunately, the native copies the bad as well as the good. Therefore when our heathen brother accepts our religion because he believes it is good, inasmuch as it is ours, he also learns to drink whisky because he sees the white man drink it; he learns to smoke because the white man smokes; he learns to lie because the white man lies to him; he learns to steal because the white man steals, and he observes that the white man has not the same respect for moral laws that he has in his native state, and he feels that his law must be wrong, and copies the white man's way.

I wish to assure you that I am not exaggerating one iota in my expressions herein. There is no honest traveler (who is not a missionary) who has observed the results of mission work in South Africa or any other country who will not support me in my assertions.

The development of heathen and unchristianized nations is a development that is made not for the benefit of the natives, but for the benefit of civilized nations, to provide new fields for the ever increasing surplus population. The heathen native who would live on forever, if left in his natural state, is crushed under the wheels of our ever increasing civilization. He is sacrificed on the altar of the white man's advancement. We have no better example of this than the North American Indian.

The white race and its methods must rule the universe, but let us not deceive ourselves by attempting to believe that our religion improves those who have not been born to it.

It will seem strange that a believer in religion could feel that the religion of Jesus Christ could destroy a race, but that is what I believe to be true. Not that the religion itself could destroy a heathen people, but we have, unfortunately, more of bad to impart to them than of good. We are anxious to impart the rules of righteousness, but, unfortunately for those whom we would teach, our lives are the reverse of our doctrine, and our heathen brethren follow not our doctrine, but the example of our daily lives.

ARTHUR W. LEWIS,
Captain Late South African Field Forces.
BRIGHTON BEACH, N. Y., July 7.

I have quoted this curious production because it is fairly typical of much popular talk about missions and also because it is such an odd mixture of error and truth. Except that the "idyllic picture of the African natives in his untouched estate" was his and that he drew in no part of our moral message, but let me send you an extract from a letter from one of your own missionaries, W. Allen, born of the Livingstonia Mission dated during the 1880's.

14th Sept 1908

I shall never forget the poor drunken creature of a chief who staggered along the path to meet me, shot his arm up in the air, and, by way of good morning, said, "Thank you, master:" or the drunken village I passed through, whose collections of half-naked maudlin women sat drinking beer and singing. Or another village I approached on a Saturday night after a long day's tramp utterly fagged out. A Saturday night at home was curiously persistent in my thoughts as I drew near it. There was general shouting and singing going on, which did not cease as I entered the village just at dark. "What's the noise about?" "Beer drinking, sir." It is the nearest resemblance to the Glasgow Green on a Saturday night I have yet seen in Africa. There was general restlessness, excitement, and singing, or rather shouting. It kept up for hours, and grew louder, and a fire was set agoing, then a hut caught it, or it was done intentionally, and the lurid flames leapt up and lapped it round and the roof crashed down, and I thought there was danger of a general conflagration. But my boys laughed at my fears. I went over to it in among the crowds of whom two drunken women were specially distinguishing themselves by their howling and rolling on the ground. "What is the matter with these two, Yona?" I asked. "One, sir," he said, "is crying for her pot, and the other is crying for her beer." I went away to my tent sick at heart.

Wm. Co. Pa.

Surely there is a great need here for whatever
 the Corps can do as there is in Glasgow. And indeed
 it is at this point that the strongest opposition is at
 any rate the heaviest litany is found at least in Ameri-
 ca! There is too much to be done at home that it is
 wrong to divert ^a other energies into the work of distant
 missions. Another newspaper correspondent finds the
 objection "frivolous." "Indeed, since the only country in the
 world with such a fine field the case (for foreign
 missions)", says he, "seems to very different; but
 with the world as it is the game is not worth the
 candle. Our mission like Jerry McAuley's in the slums
 of New York City was doing good and to better
 subjects than any done in India or Africa. All the
 missionaries in India could be located in the
 two cities of New York, Chicago & St. Louis, to say nothing
 of others with them just as black and have
 plenty of room for more. It is not only a waste of
 good material to send missionaries to the stables
 & slums of India to try as we have such fruitful
 fields for missionary work in our great cities but it is
 a true apostle's business "crisis of salvation", for
 he has already pointed out ^{that} the high caste Shindai
 "mind is he was capable of murdering ^{by} to..."

Requirements of such a Religion as ours ^{and} ~~and~~ thinking
 our thoughts about it, than he is to set up for him-
 self and maintain one as under a republican
 parent. Also. with such a failure as one are
 made of very different stuff from that which forms
 the material of good caste. As for those who ^{are} to be
 to have no caste to lose, shall we seek to
^{do the} ~~do~~ other with "maintainability"? (W. J. Horroday
 in the Tribune. N.Y. Dec 2, 1885). The hinder who object
 to Chm. Mission would not be likely to believe
 this ally. but it is the natural & suspicious part that
 those who have the highest esteem of the non Chm. people
 are not the ^{opponents} ~~friends~~ of mission. For
 eign missions, however, do not rob a worker the
 face of the Church at home. They multiply them. The
 home mission work has had most of its roots in
 the ^{foreign} ~~foreign~~ missionary spirit. In America it was
 from missions which originated the home ^{mission} ~~mission~~
 activities. To reduce the foreign missionary and ^{cur-}
 fuel the work would be to paralyze and ultimately to
^{annihilate} ~~annihilate~~ both home missions & the Church ^{herself}
^{be} ~~be~~ covered dry up and so would cut her
^{supplies} ~~supplies~~ of life and to be buried. Every man bent
 almost submits the energy of the men in the home

work of the Church and lay dollars sent abroad mean
 the investment of her in the work of redeeming those
 lands whose salvation depends upon the fidelity with
 which they seek to save others.

In these lands are but things at home their
 species of evil. [~~That is the truth in the words of the~~
 South African Captain.] All over the world ^{new} ~~new~~ hats,
^{new} ~~new~~ best, new ties, new cravats have gone out from
 Christendom. Are they to be allowed to go undecked?
 Are we to lounge in the world with the worst we
 know and not with the best? Are our hotels and
 saloons, with stocked from the West, to be set up in
 the East out the ^{Church} ~~Church~~, the hospital and the school to
 be withered?

But it is held by some ^{that} the whole outward man-
 ners is wrong. The East should be let alone. It
 has a right to live its own life, and to think its
 own thoughts and to pursue its own ancient way
 undisturbed. Its customs and religions are its
 own and better adapted to it than ours ever be.
 The whole outward manner of Christendom is an
 impudence and an invasion. Thus we have
 the dogmas of our religious mission. The
 commercial and political invasion they justify.

But on what ground? If there is an aspect of our relationship to the non-Chinese nations which can be brought out and defended as resting on superior grounds it is our religious propaganda. It seeks nothing in return. It seeks only to give. It is willing to be judged by facts. But I do not seek now to separate it for two reasons: first because the rest of our western projection upon the non-Chinese world, such as I have already pointed out, the moralizing influence of the Chinese mission and secondly because I believe that it is not by what we call the foreign missionary movement alone that God is working upon the non-Chinese world. This movement is not charged with all the responsibilities of China. It is ^{given} ~~given~~, as we have seen, a certain direct work to do, and that work is the fundamental and indispensable work, but as the outcome of the Chinese mission upon the non-Chinese world should be upon it the stamp of God's mission, it should seek the good of the world. It should make its contribution toward the building here on earth ^{of} the Kingdom in which ~~men~~ ^{men} shall serve God as His sons. The missionary enterprise has always seen that it was the foundation, and the ^{custodian} ~~custodian~~ of the justifying principle of intercourse between East and West. Now at

last the other power entering into that interest as
 realizing it also. "The change of sentiment in favor
 of the foreign missionary in a kind of generation" says
 Mr. Roosevelt, "has been remarkable. The whole world
 which is rapidly coming into neighborhood relations,
 is recognizing, as never before, the real needs of man-
 kind, and is ready to ^{approve} ~~oppose~~ and strengthen all the
 moral forces which stand for the uplift of humanity. There
 must be growth for the adult, and permanent devel-
 opment of society. There must be interests among
 people in the interests of science & growth. But above
 all, there must be moral power, established & main-
 tained under the leadership of good men & women.
 The upright & ^{farseeing} ~~farseeing~~ statesman, the honest and
 capable trader and the devoted Christian missionary
 represent the combined forces which are to change the
 Africa of today into the better, richer Africa of
 the future. Beyond question of such a happy as the
 responsibility of America as to the moral uplift of
 the people of Africa. This responsibility is to be met in
 cooperation with the other forces of other nations."
 We are called to take this view. The missionary enter-
 prise is the guiding and dominating element in ^{our} ~~our~~
 contact with the non-Christian nations.

It is false to pretend against that contact, to say
 that the non-Chinese nations should be by ~~indicated~~
 that when it closed. They are already ~~detached~~. The
 West never had any idea of leaving them ~~unde-~~
 tached. When they would not trade with us we
 fought them and compelled them to trade. When their
 internal revolutions impeded trade we intervened and
 suppressed their rebellions and a police their politics and
 finally took over their government. We feared simply
 we must stop to listen to the man who raises
 a vain protest against the whole spirit of history.
 We would have tried to be on good terms and that was
 part of it is to be clear and candid to the world
 and no part of the world is more ^{sent} open than this
 intercourse than the East. The non-Chinese nations
 are open and we must be closed. They intend to
 have for themselves the power which they see besides
 in civilization. The simple question is will we give
 them the good or let them have the bad only, will
 we give them the reality or let them deceive
 themselves with the sham. We are to trade with
 them, selling them things, and not have such flows
 a truly human intercourse having with them our
 thoughts and ~~sympathies~~ ^{sympathies} and ~~and~~ ^{and} above all our hopes.

our knowledge not of the world only, but also of them
 who made the world, and we men as brothers to
 live in it?

But the idea that the East ever enjoyed a plain
 and contented civilization of its own, that it ever
 was satisfied with its own ideas and institutions
 or if it was should have been allowed to remain
 so in the delusion of those who ^{never knew} ~~did not know~~ the
 East a darker Africa or the strangled, minoritized
 Africa of South America. Ammiraglio Vambury is an
 experienced witness who testifies of what he knows:
 "During the much-exalted golden era of the history
 of Asia" says he in "Western Europe in Eastern Front".
 "tyranny and despotism were the ruling elements, jus-
 tice a vain chimera, everything depended on the arbi-
 trary will of the sovereign, and a prolonged period of
 rest & peace was quite the exception. Asia, from
 motives of vanity or unborn laziness, may endure
 these abnormal conditions, but she it remains our
 duty to recognize the true state of affairs, and to
 take pity upon our oppressed fellow-men. What
 our hope Asia will never rise above its low level
 and even granted that the politics of European Powers
 are not purely selfish, we must nevertheless recognize

the ultimate object in view, opposed the interference
 of Europe in the affairs of the East, and gave the moder-
 ation and hearty support. Viewed in this light, an
 might be thought that the Christian West for 300 years
 has been unnecessary in its interference in Asiatic
 affairs" (p. 109-110) But one again we cannot but re-
 flect how different the whole history would have
 been and upon what a different ground we should
 now look out if other points along the life of the Ro-
 man Empire or in the very penetration of that life the
 Church had moved eastward also that in the further
 mission of the Western Church in the seventh
 century only, but with such a spirit and such a
 gospel as a truly ^{comprehensive} ~~universal~~ Church would
 possess by virtue of the unifying and purifying
 power of her obedience. Before Islam petrified the
 life of Western Asia and set up the great barrier
 the free sea might have done, the central and
 Eastern Asia long ago before wrong and injustice in
 international dealings had been fostered and dis-
 trust, before the bloody centuries, East ^{had} ~~was~~ ^{trinited}
 as human institution and deflected the human
 spirit, the spirit of fear and low and life and
 equality might have reached the world.

do it else. will any?

If it is to do it, African nations, and the Euro-
pean nations ought to be other nations, must repre-
sent the Pope in their dealings with other nations
we cannot do our duty to the world by sending it the
Pope through the peopled and missionary movement
at the same time that we trade the Pope politically.
The Earl of Clarendon wrote a letter on - it was
pass go. when he was principal secretary of state
for foreign affairs - to Great Britain's extreme point,
Lakeletu, Chief of the Mokololo in South Central Africa
and this is what he said.

"Ours is a great commercial and Christian nation, and we desire
to live in peace with all men. We wish others to sleep soundly as well
as ourselves; and we hate the trade in slaves. We are all the children
of one common Father; and the slave-trade being hateful to Him, we give
you a proof of our desire to promote your prosperity by joining you in
the attempt to open up your country to peaceful commerce. With this
view the Queen sends a small steam-vessel to sail along the river Zambesi,
which you know and agreed to be the best pathway for conveying merchandise,
and for the purpose of exploring which Dr. Livingstone left you the last
time. This is, as all men know, 'God's pathway;' and you will, we trust,
do all that you can to keep it a free pathway for all nations, and let
no one be molested when traveling on the river.

We are a manufacturing people, and make all the articles which
you see and hear of as coming from the white men. We purchase cotton and
make it into cloth; and if you will cultivate cotton and other articles,
we are willing to buy them. No matter how much you may produce, our
people will purchase it all. Let it be known among all your people, and
among all the surrounding tribes, that the English are the friends and

promoters of all lawful commerce, but that they are the enemies of the slave-trade and slave-hunting.

We assure you, your elders and people, of our friendship, and we hope that the kindly feelings which you entertain toward the English may be continued between our children's children; and, as we have derived all our greatness from the Divine religion we received from Heaven, it will be well if you consider it carefully when any of our people talk to you about it.

We hope that Her Majesty's servants and people will be able to visit you from time to time in order to cement our friendship, and to promote mutual welfare; and, in the meantime, we recommend you to the protection of the Almighty."

If the East would always speak in this way
to the non-Chin. world, if it would hate opium and
robbery and immorality, and pleaders and dishon-
esty as much as it hates slavery. — [peas to the
angry spirit of Leopold of Belgium,] if it would
practice the charity which its missionary representatives
preach; if it would realize that its ^{political} duty to the non
Chin. world is a missionary duty as truly as that
the Church is bound to serve all the world, the rest
of the task would be easier. And the Chin. nations
of the East cannot recognize their responsibility too
soon. The life of the Church is not more truly based
up in her world wide mission than the life of the
State is dependent upon her acceptance of her
Chin. duty as a world-wide power. For the foreign
missionary principle is the condition of life "I
declare my conviction", said Sir Evelyn Hunter,
"that English missionary enterprise is the highest
modern expression of the world wide national life
of our race. I regard it as the spiritual comple-
ment of England's instinct for colonial expansion
and Imperial rule and I believe that any falling
off in English missionary efforts would be a sure
sign of swiftly ensuing national decay."

But what are we considering now as our
 missionary duty and the motives which urge us
 to discharge that duty. It is true that we should
 see her under the missionary duty and that
 there are motives which should lead the great forces
 which are called upon to people their missionary
 work, but the central question is the question of our
 own personal action. How are we to be taken up as
 duty? If we have not, what motives are there
 to do so? "These motives", replies the best part
 of our ablest American papers
 "Past" "are now almost purely humanitarian. The
 educational, the medical, the civilizing work of
 missionaries, which in many countries has un-
 doubtedly been wonderfully beneficent and fruitful -
 this is the great argument for missions. It is on
 this that the emphasis should be put, and we are
 sure that it would mean dollars in the mission
 treasury if a frontier board were taken upon
 this rational & practical basis. Missions would
 get on better as most people do by taking no
 account of a fair". The states and most human-
 itarian reply to this view would probably be found
 in the missionary contributions of the states of this
 editorial. The humanitarian motives have then.

place. but the missionary duty rests on deeper
 foundations. the missionary spirit ~~flows~~ ^{flows} from
 deeper springs. The Church can't help being a
 missionary to such an extent when she has learned to
 forget the eternal comes but when she has learned
 to remember it, ~~not~~ when she sees his men ^{not} only
 bodies to be healed and sinners to be fought but
 souls to be saved, the image of Christ to be wrought
 out, not when her ideal is western civilization
 but when with an eye she sees humans for the
 vision, she sees, though yet far off, a thousand of
 Jesus ^{to} ~~to~~ upon the earth and a thousand ~~across~~ ^{across} ~~the~~
 waiting for that thousand. Those men are so
 missionaries, and those men are swept from
 as they go, when the law of Christ constrains,
 the law of Christ. and as the souls for whom Christ
 died.

